

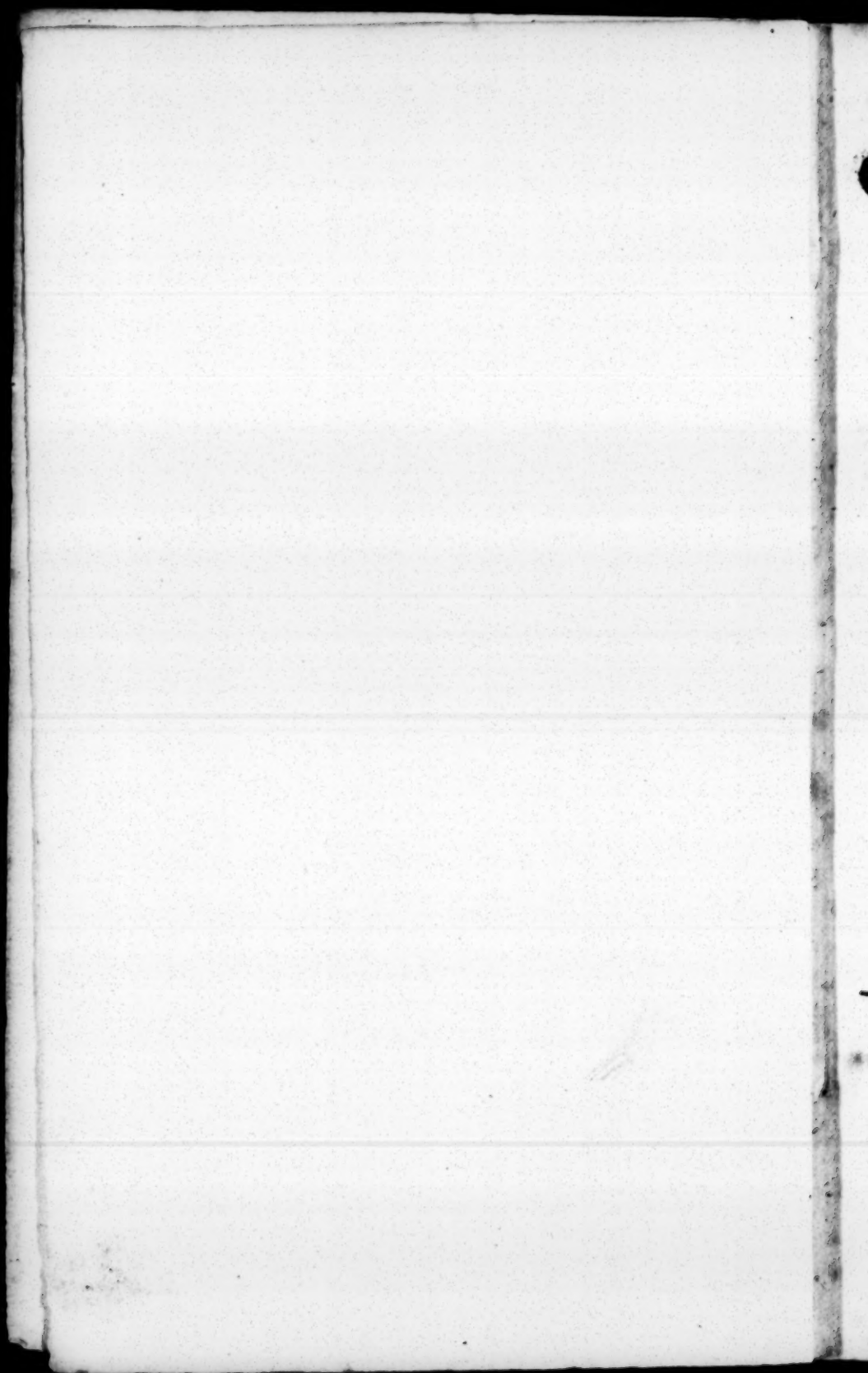
S A R A H H A R R I E S.

Vet A5 f. 3508

Henry Aldrich Cotton
July 12th - 1844

This little book was
bequeathed to him
by his excellent
Grandmother,

Sarah Cotton
In Remembrance
of her - who died
May 12th - 1844



THE
OECONOMY
OF
HUMAN LIFE.

Translated from an *Indian* Manuscript, written by an ancient BRAMIN.

To which is prefixed

An Account of the Manner in which the said
MANUSCRIPT was discovered,

IN

A LETTER from an *English* Gentleman,
now residing in *China*, to the Earl of ****

L O N D O N:

Printed for M. COOPER, in *Pater-Noster Row*;

MDCCL.



(iii)

Advertisement

T O T H E

P U B L I C.

THE spirit of virtue and morality, which breathes in this ancient piece of eastern instruction, its force and conciseness, and the hopes that it may do good, have prevailed with the person to whom it was sent, to communicate to the public, what was translated only for his particular amusement. There are some reasons which at present make it proper to conceal, not only his own name, but the name of his correspondent; who has now resided in China several years, and been engaged in a business very different from that of collecting literary curiosities. These reasons will not subsist long; and, as he seems to intimate a design, on his return to England, of publishing an entire translation of Cao-tsou's whole journey, the

public will then, in all probability, have an opportunity of being satisfied concerning any particulars which they may be curious to know.



TO



T O T H E

Earl of - - - - -

Peking, May 12, 1749.

My LORD,

IN the last LETTER which I had the honour of writing to your Lordship, dated Dec. 23d, 1748, I think I concluded all I had to say, in regard to the topography and natural history of this great empire. I purposed in this, and some succeeding ones, to have set down such observations, as I have been able to make on the laws, government, religion, and manners of the people.

But a remarkable occurrence has happened lately, which engrosses the conversation of the literati here; and may hereafter, perhaps, afford matter of speculation to the learned in Europe. As it is of a nature which, I know, will furnish some entertainment to your Lordship, I will endeavour to give you as distinct and particular an account of it, as I have been able to obtain.

Adjoining to China on the West, is the large country of Thibet, called by some Barantola. In a province of this country, named Lasa, resides the grand Lama, or highpriest of these idolaters; who is reverenc'd, and even ador'd as a god, by most of the neighbouring nations. The high opinion which is entertained of his sacred character, induces prodigious numbers of religious people to resort to Lasa, to pay their homage to him, and to give him presents, in order to receive his blessing. His residence is in a most magnificent pagod, or temple, built on the top of the
mountain

mountain Poutala. The foot of this mountain, and even the whole district of Lasa, is inhabited by an incredible number of Lamas of different ranks and orders, several of whom have very grand pagods erected to their honour, in which they receive a kind of inferior worship. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents, which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies. When the grand Lama receives the adorations of the people, he is raised on a magnificent altar, and sits cross-legged upon a splendid cushion: his worshippers prostrate themselves before him in the humblest and most abject manner; but he returns not the least sign of respect, nor ever speaks, even to the greatest princes; he only lays his hand upon their heads, and they are fully persuaded, that they receive
from

from thence a full forgiveness of all their sins. They are likewise so extravagant as to imagine, that he knows all things, even the secrets of the heart: and his particular disciples, being a select number of about two hundred of the most eminent Lamas, have the address to make the people believe he is immortal; and that, whenever he appears to die, he only changes his abode, and animates a new body.

The learned in China have long been of opinion, that, in the archives of this grand temple, some very ancient books have for many ages been concealed; and the present emperor, who is very curious in searching after the writings of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to try whether any discovery of this sort could be made. To this end, his first care was to find out a person eminently skilful in the ancient languages and characters. He at length pitched upon one of the Han lins,

Han-lins, or doctors of the first order, whose name was Cao-tsou, a man about fifty years of ages, of a grave and noble aspect, of great eloquence, and who, by an accidental friendship with a certain learned Lama, who had resided many years at Peking, was become entirely master of the language which the Lamas of Thibet use among themselves.

With these qualifications he set forward on his journey; and to give his commission the greater weight, the emperor honoured him with the title of Colao, or prime minister: to which he added a most magnificent equipage and attendants; with presents for the grand Lama, and the other principal Lamas, of an immense value; also a letter, written with his own hand, in the following terms.



To the Great

Representative of GOD.

*Most high, most holy,
and worthy to be adored!*

“ WE, the emperor of China, so-
“ vereign of all the sovereigns
“ of the earth, in the person of this
“ our most respected prime minister Cao-
“ tsou, with all reverence and humility
“ prostrate ourself beneath thy sacred
“ feet, and implore for ourself, our
“ friends, and our empire, thy most
“ powerful and gracious benediction.

“ Having a strong desire to search
“ into the records of antiquity, to learn
“ and retrieve the wisdom of the ages
“ that are past, and being well in-
formed,

" formed, that, in the sacred repository
 " ries of the most ancient and venera-
 " ble hierarchy, there are some valuable
 " books, which, from their great anti-
 " quity, are become to the generality,
 " even of the learned, almost wholly
 " unintelligible ; in order as far as in
 " us lies, to prevent their being totally
 " lost, we have thought proper to au-
 " thorise and employ our most learned
 " and respected minister Cao-tiou, in
 " this our present embassy to thy sub-
 " blime holiness ; the business of which
 " is to desire, that he may be permitted
 " to read and examine the said writ-
 " ings ; we expecting, from his great
 " and uncommon skill in the ancient
 " languages, that he will be able to in-
 " terpret what ever may be found,
 " though of the highest and most ob-
 " scure antiquity. And we have com-
 " manded him to throw himself at thy
 " feet with such testimonies of our
 " respect, as, we trust, will procure him
 " the admittance we desire."

I will

I will not detain your Lordship with any particulars of his journey, though he hath published a large account of it, abounding with many surprizing relations; and which, at my return to England, I may probably translate and publish entire. Let it suffice at present, that, when he arrived in these sacred territories, the magnificence of his appearance, and the richness of his present, failed not to gain him a ready admission. He had apartments appointed him in the sacred college, and was assisted in his inquiries by one of the most learned Lamas. He continued there near six months: during which time he had the satisfaction of finding many valuable pieces of antiquity; from some of which he hath made very curious extracts, and hath formed such probable conjectures concerning their authors, and the times wherein they were written, as proves him to be a man of great judgment and penetration, as well as most extensive reading.

But

But the most ancient piece he hath discovered, and which none of the Lamas for many ages had been able to interpret or understand, is a small system of morality, written in the language and character of the ancient Gymnosophists or Bramins; but by what particular person, or in what time, he does not pretend to determine. This piece, however, he wholly translated; though, as he himself confesses, with an utter incapacity of reaching, in the Chinese language, the strength and sublimity of the original. The judgments and opinions of the Bonzees, and the learned doctors, are very much divided concerning it. Those who admire it the most highly, are very fond of attributing it to Confucius, their own great philosopher; and get over the difficulty of its being written in the language and character of the ancient Bramins, by supposing this to be only a translation, and that the original work of Confucius is lost. Some will have it to be the institutes of Loa Kiun, an-

B

other

other Chinese philosopher, cotemporary with Confucius, and founder of the sect Tao-ssee ; but these labour under the same difficulty, in regard to the language, with those who attribute it to Confucius. There are others, who, from some particular marks and sentiments which they find in it, suppose it to be written by the Bramin Dandamis, whose famous letter to Alexander the Great is recorded by the European writers. With these Cao-tsou himself seems most inclined to agree ; at least so far as to think, that it is really the work of some ancient Bramin ; being fully persuaded, from the spirit with which it is written, that it is no translation. One thing, however, occasions some doubt amongst them, and that is the plan of it ; which is entirely new to the eastern people, and so unlike any thing that they have ever seen, that, if it was not for some turns of expression peculiar to the East and the impossibility of accounting for its being written in this very ancient

cient language, many would suppose it to be the work of an European.

But whoever was the writer of it, the great noise which it makes in this city, and all over the empire, the eagerness with which it is read by all kinds of people, and the high encomiums which are given to it by some, at length determined me to attempt a translation of it into English; especially as I was persuaded, it would be an agreeable present to your Lordship. And I was the more easily induced to make this trial, as, very happily for me, you cannot judge how far I have fallen short of the original, or even of the Chinese translation. One thing, however, it may perhaps be necessary to apologize for, at least to give some account of; and that is, the style and manner in which I have translated it. I can assure your Lordship, that, when I first sat down to the work, I had not the least intention of doing it in this way; but the sublime manner of thinking which appeared in the introduction,

the great energy of expression, and the shortness of the sentences, naturally led me into this kind of style: and, I hope, the having so elegant a pattern to form myself upon, as our version of the book of Job, the Psalms, the works of Solomon, and the prophets, hath been of some advantage to my translation.

Such as it is, if it affords your Lordship any entertainment, I shall think myself extremely happy; and in my next will resume my account of this people and their empire.

I am, &c.

P O S T S C R I P T.

The little drawing inclosed is a copy from one found with the original Manuscript; and which Cao-tsou has prefixed to the Chinese translation.

THE
OECONOMY
OF
HUMAN LIFE.

B 3

C O N T E N T S.

I N T R O D U C T I O N.

P A R T I.

Duties that relate to MAN, considered
as an INDIVIDUAL.

- 1 *Consideration.*
- 2 *Modesty.*
- 3 *Application.*
- 4 *Emulation.*
- 5 *Prudence.*
- 6 *Fortitude.*
- 7 *Contentment.*
- 8 *Temperance.*

P A R T II.

Of the P A S S I O N S.

- 1 *Hope and Fear.*
- 2 *Joy and Grief.*
- 3 *Anger.*
- 4 *Pity.*
- 5 *Desire and Love.*

P A R T III.

W O M A N.

P A R T

PART IV.

Consanguinity, or Natural Relations.

- 1 *Husband.*
- 2 *Father.*
- 3 *Son.*
- 4 *Brothers.*

PART V.

Providence, or the accidental differences of Men.

- 1 *Wise and Ignorant.*
- 2 *Rich and Poor.*
- 3 *Masters and Servants.*
- 4 *Magistrates and Subjects.*

PART VI.

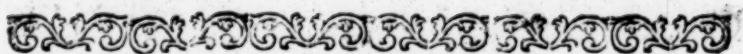
SOCIAL DUTIES.

- 1 *Benevolence.*
- 2 *Justice.*
- 3 *Charity.*
- 4 *Gratitude.*
- 5 *Sincerity.*

PART VII.

RELIGION.

INTRO.



INTRODUCTION.

BOW down your heads unto the dust, O ye inhabitants of earth! be silent, and receive, with reverence, instruction from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive; there let the precepts of life be made known, let the maxims of truth be honoured and obeyed.

All things proceed from God. His power is unbounded; his wisdom is from eternity; and his goodness endureth for ever.

He sitteth on his throne in the centre; and the breath of his mouth giveth life to the world.

He toucheth the stars with his finger,

ger, and they run their course rejoicing.

On the wings of the wind he walketh abroad, and performeth his will thro' all the regions of unlimited space.

Order, and grace, and beauty, spring from his hand.

The voice of wisdom speaketh in all his works; but the human understanding comprehendeth it not.

The shadow of knowledge passeth over the mind of man as a dream: he seeth as in the dark; he reasoneth, and is deceived.

But the wisdom of God is as the light of heaven: he reasoneth not; his mind is the fountain of truth.

Justice and mercy wait before his throne; benevolence and love enlighten his countenance for ever.

Who is like unto the Lord in glory? Who in power shall contend with the Almighty? Hath he any equal in wisdom? Can any in goodness be compared unto him?

He it is, O man, who hath created thee;

thee; thy station on earth is fixed by
his appointment: the powers of thy
mind are the gifts of his goodness. the
wonders of thy frame are the work of
his hand

Hear then his voice, for it is graci-
ous; and he that obeyeth, shall establish
his soul in peace.



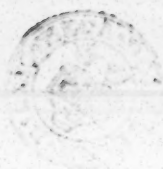
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PART I.
D U T I E S

That relate to

M A N,
Considered as an INDIVIDUAL.





S E C T I O N I.

C O N S I D E R A T I O N.

COMMUNE with thyself, O man,
and consider wherefore thou wert
made,

Contemplate thy powers, contem-
plate thy wants and thy connections,
so shalt thou discover the duties of life,
and be directed in all thy ways.

Proceed not to speak or to act, be-
fore thou hast weighed thy words, and
examined the tendency of every step
thou shalt take: so shall disgrace fly far
from thee, and in thy house shall shame
be a stranger; repentance shall not vi-
sit thee, nor sorrow dwell upon thy
check.

The thoughtless man bridleth not
his tongue; he speaketh at random, and
C is

is entangled in the foolishness of his own words.

As one that runneth in haste, and leapeth over a fence, may fall into a pit which he doth not see; so is the man that plungeth suddenly into any action, before he hath considered the consequences thereof.

Hearken therefore unto the voice of consideration: her words are the words of wisdom; and her paths shall lead thee to safety and truth.

S E C T I O N II.

M O D E S T Y.

W H O art thou, Oman, that presumest on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wise, is to know that thou art ignorant; and if thou wouldst be esteemed in the judgment

ment of others, cast off the folly of seeming wise in thine own conceit.

As a plain garment best adorneth a beautiful woman, so a decent behaviour is the greatest ornament of wisdom.

The speech of a modest man giveth lustre to truth; and the diffidence of his words excuseth his error.

He relieth not on his own wisdom; he weigheth the counsels of a friend, and receiveth benefit thereof.

He turneth away his ear from his own praise, and believeth it not: he is the last in discovering his own perfections.

Yet, as a veil addeth to beauty; so are his virtues set off by the shade which his modesty casteth upon them.

But behold the vain man, and observe the arrogant; he clotheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

He tosseth up his head, and overlooketh the poor; he treateth his inferiors

with insolence, and his superiors in return look down on his pride and folly with laughter.

He despiseth the judgment of others ; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination ; his delight is to hear and to speak of himself all the day long.

He swalloweth with greediness his own praise ; and the flatterer in return eateth him up.

S E C T I O N III.

A P P L I C A T I O N.

S I N C E the days that are past are gone for ever, and those that are to come may not come to thee ; it becometh thee, O man, to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine ; the next is in
the

the womb of futurity, and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly : defer not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain ; but the labour of virtue bringeth forth pleasure.

The hand of diligence defeateth want ; prosperity and success are the industrious man's attendants.

Who is he that hath acquired wealth ; that hath risen to power, that hath clothed himself with honour, that is spoken of in the city with praise, and that standeth before the king in his counsel ? Even he that hath shut out idleness from his house ; and hath said unto sloth, Thou art mine enemy.

He riseth up early, and lieth down late ; he exerciseth his mind with contemplation, and his body with action ; and preserveth the health of both.

The slothful man is a burthen to
C 5 himself

himself; his hours hang heavy on his head; he loitereth about; and knoweth not what he would do.

His days pass away like the shadow of a cloud; and he leaveth behind him no mark for remembrance.

His body is diseased for want of exercise; he wisheth for action, but hath not power to move. His mind is in darkness; his thoughts are confused; he longeth for knowledge, but hath no application. He would eat of the almond, but hateth the trouble of breaking its shell.

His house is in disorder; his servants are wasteful and riotous; and he runneth on towards ruin: he seeth it with his eyes; he heareth it with his ears; he shaketh his head, and wisheth; but hath no resolution: till ruin cometh upon him like a whirlwind; and shame and repentance descend with him to the grave.

S E C T I O N IV.

E M U L A T I O N.

IF thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise, raise thyself from the dust whereof thou art made, and exalt thy aim to something that is praise worthy.

The oak that now spreadeth its head towards the heavens, was once but an acorn in the bowels of the earth.

Endeavour to be first in thy calling, whatever it be; neither let any one go before thee in well doing: nevertheless, do not envy the merits of another, but improve thine own talents.

Scorn also to deprels thy competitor by dishonest or unworthy methods; strive to raise thyself above him only by excelling him: so shall thy contest for superiority be crowned with honour, if not with success.

By

By a virtuous emulation the spirit of man is exalted within him; he panteth after fame, and rejoiceth as a racer to run his course.

He riseth like the palm-tree in spite of oppression; and, as an eagle in the firmament of heaven, he soareth aloft, and fixeth his eye upon the glories of the sun.

The examples of eminent men are in his visions by night; and his delight is to follow them all the day long.

He formeth great designs; he rejoiceth in the execution thereof; and his name goeth forth to the ends of the world.

But the heart of the envious man is gall and bitterness; his tongue spitteth venom; the success of his neighbour breaketh his rest.

He sitteth in his cell repining; and the good that happeneth to another, is to him an evil.

Hatred and malice feed upon his heart;

heart; and there is no rest in him.

He feeleth in his own breast no love of goodness; and therefore believeth his neighbour is like unto himself.

He endeavours to depreciate those who excel him; and putteth an evil interpretation on all their doings.

He lieth on the watch, and meditates mischief: but the detestation of man pursueth him; he is crushed as a spider in his own web.

S E C T I O N V.

P R U D E N C E.

HEAR the words of Prudence; give heed unto her counsels, and store them in thine heart. Her maxims are universal; and all the virtues lean upon her; she is the guide, and the mistress, of human life.

Put a bridle on thy tongue; set a
guard

guard before thy lips; lest the words of thine own mouth destroy thy peace.

Let him that scoffeth at the lame, take care that he halt not himself; whosoever speaketh of anothers failings with pleasure, shall hear of his own with shame.

Of much speaking cometh repentance; but in silence is safety.

A talkative man is a nuisance to society; the ear is sick of his babbling: the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; and he who restrains not his tongue, shall live in trouble.

Furnish thyself with the accommodations proper to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort to thy old age.

Avarice is the parent of evil deeds;
but

but frugality is the sure guardian of our virtues.

Let thine own business engage thy attention; leave the care of the state to the governors thereof.

Let not thy recreations be expensive; lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality: he that too much indulgeth in the superfluities of life, shall live to lament the want of its necessities.

Trust no man, before thou hast tried him. yet mistrust not without reason; it is uncharitable.

But when thou hast proved a man to be honest, lock him up in thine heart as a treasure; regard him as a jewel of inestimable price.

Receive not the favours of a mercenary man; nor join in friendship with
the

the wicked: they shall be snares unto thy virtue and bring grief to thy soul.

Use not to day, what to morrow may want; neither leave that to hazard, which for fight may provide for, or care prevent.

From the experience of others do thou learn wisdom; and from their failings correct thine own faults.

Yet expect not even from prudence infallible success. for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wise man always successful: yet never had fool a thorough enjoyment, never was a wise man wholly unhappy.

S E C T I O N VI.

F O R T I T U D E.

PERILS, and misfortunes, and want, and pain, and injury, are the

lot of every man who cometh into the world.

It behoveth thee, therefore, early to fortify thy mind with courage and patience; that thou mayst support with resolution thy allotted portion of calamity.

As the camel beareth labour, and heat, and hunger, and thirst, thro' deserts of sand, and fainteth not; so a man of fortitude shall sustain his virtue thro' perils, and distress.

A noble spirit disdaineth the malice of fortune: his greatness of soul is not to be cast down.

His happiness dependeth not on her smiles, and therefore with her frowns he shall not be dismayed.

As a rock in the sea he standeth firm; and the dashing of the waves disturbeth him not.

He raiseth his head like a tower on an hill; and the arrows of fortune drop at his feet.

In the instant of danger, the courage

D

of

of his heart sustaineth him; and the steadiness of his mind beareth him out.

He meeteth the evils of life, as a man that goeth forth unto battle: and returneth with victory in his hand.

Under the pressure of misfortunes, his calmness alleviates their weight; and by his constancy he shall surmount them.

But the dastardly spirit of a timorous man betrayeth him to shame.

By shrinking under poverty, he stoopeth down to meanness; and by tamely bearing insults, he inviteth injuries.

As a reed is shaken with the breath of the air; so the shadow of evil maketh him tremble.

In the hour of danger he is embarrassed, and confounded; in the day of misfortune he sinketh, and despair overwhelmeth his soul.

S E C T I O N VII.

C O N T E N T M E N T.

FORGET not, O man, that thy station on earth is appointed by the wisdom of the Eternal: who knoweth thy heart; who seeth the vanity of all thy wishes; and who often in mercy denieth thy requests.

Yet for all reasonable desires, for all honest endeavours, his benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest; behold the root from whence they spring, even thine own folly, thine own pride, thine own distempered fancy.

Murmur not therefore at the dispensations of God; but correct thine own heart: neither say within thyself, If I had wealth, power, or leisure, I should be happy; for know, they all bring to

their several possessors their peculiar inconveniencies.

The poor man seeth not the vexations and anxieties of the rich; he feel-eth not the difficulties and perplexities of power; neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his own lot.

But envy not the appearance of happiness in any man; for thou knowest not his secret griefs.

To be satisfied with a little, is the greatest wisdom; and he who increaseth his riches, increaseth his care; but a contented mind is a hidden treasure, and a guard from trouble.

Yet, if thou suffereth not the blandishments of thy fortunes to rob thee of justice, or temperance, or charity, or modesty, even riches themselves shall not make thee unhappy.

But hence shalt thou learn, that the cup of felicity, pure and unmixed, is
by

by no means a draught for mortal man.

Virtue is the race which God hath set him to run, and happiness the goal; which none can arrive at, till he hath finished his course, and received his crown in the mansions of eternity.

S E C T I O N VIII.

T E M P E R A N C E.

TH E nearest approach thou canst make to happiness on this side the grave, is to enjoy from heaven health, wisdom, and peace of mind.

These blessings if thou possessest, and wouldst preserve to old age, avoid the allurements of Voluptuousness, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, then let reason stand firmly on her guard.

For, if thou hearkenest unto the words

of her adversary, thou art deceiv'd, and betray'd.

The joy which she promiseth, changeth to madness; and her enjoyments lead on to diseases and death.

Look round her board, cast thine eyes upon her guests, and observe those who have been allured by her smiles, who have listened to her temptations.

Are they not meagre? are they not sickly? are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection; she hath debauch'd and pall'd their appetites, that they have now no relish for her nicest dainties: her votaries are become her victims; the just and natural consequence which God hath ordain'd, in the constitution of things, for the punishment of those who abuse his gifts.

But who is she, that with graceful steps, and with a lively air, trips over yonder plain?

The

The rose blusheth on her cheeks ;
the sweetness of the morning breath-
eth from her lips ; joy, temper'd with
innocence and modesty, sparkleth in her
eyes ; and from the cheartfulness of her
heart she singeth as she walks.

Her name is Health ; she is the daugh-
ter of Exercise, who begot her upon
Temperance : their sons inhabit the
mountains that stretch over the northern
regions of San Ton Hoe.

They are brave, active, and lively ;
and partake of all the beauties and vir-
tues of their sister.

Vigour stringeth their nerves ; strength
dwelleth in their bones ; and labour is
their delight all the day long.

The employments of their father ex-
cite their appetites, and the repasts of their
mother refresh them.

To combat the passions, is their de-
light ; to conquer evil habits, their glo-
ry.

Their pleasures are moderate, and
therefore

therefore they endure; their repose is short, but sound and undisturbed.

Their blood is pure; their minds are serene; and the physician knoweth not the way to their habitations.

But safety dwelleth not with the sons of men, neither is security found within their gates.

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their beauty and activity, have raised desire in the bosom of lascivious Love.

She standeth in her bower, she courteth their regard, she spreadeth her temptations.

Her limbs are soft, her air is delicate, her attire is loose; Wantonness speaketh in her eyes, and on her bosom sits temptation: she beckoneth them with her finger; she wooeth them with her looks; and by the smoothness of her tongue she endeavoureth to deceive.

Ah! fly from her allurements; stop
thine

thine ears to her enchanting words. If thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about thee, she bindeth thee in chains for ever.

Shame followeth, and disease, and want, and care, and repentance.

Enfeebled by dalliance, with luxury pamper'd, and soften'd by sloth, strength shall forsake thy limbs, and health thy constitution; thy days shall be few, and those inglorious; thy griefs shall be many, yet meet with no compassion.





PART II.

THE

PASSIONS.

S E C T I O N I.

*H O P E and F E A R.*

THE promises of hope are sweeter than roses in the bud, and far more flattering to expectation; but the threatenings of fear are a terror to the heart.

Nevertheless, let not hope allure, nor fear deter thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The terrors of death are no terrors to the good: restrain thy hand from evil, and thy soul shall have nothing to fear.

In all thy undertakings let a reasonable assurance animate thy endeavours; if thou despairst of success, thou shalt not succeed.

Terrify not thy soul with vain fears; neither let thy heart sink within thee from the phantoms of imagination.

From

From fear proceedeth misfortune;
but he that hopeth, helpeth himself.

As the ostrich when pursu'd hid-
eth his head, but forgetteth his body;
so the fears of a coward expose him to
danger.

If thou believest a thing impossible,
thy despondency shall make it so; but
he that persevereth shall overcome all
difficulties.

A vain hope flattereth the heart of
a fool; but he that is wise, pursueth it
not.

In all thy desires let reason go be-
fore thee; and fix not thy hopes be-
yond the bounds of probability: so
shall success attend thy undertakings,
and thy heart shall not be vexed with
disappointments.

S E C T I O N II.

J O Y and G R I E F.

LET not thy mirth be so extravagant, as to intoxicate thy mind; nor thy sorrow so heavy, as to depress thy heart: this world affordeth no good so transporting, nor inflicteth any evil so severe, as should raise thee far above, or sink thee much beneath, the balance of moderation.

Lo! yonder standeth the house of *Joy*; it is painted on the outside, and looketh gay; thou mayst know it by the noise of mirth and exultation that issueth from it.

The mistress standeth at the door, and calleth aloud to all that pass by: she singeth, and shouteth, and laugheth without ceasing.

She inviteth them to taste the pleasures

tures of life; which, she telleth them, are no where to be found but beneath her roof.

But enter not thou into her gate; neither associate thyself with those who frequent her house.

They call themselves the sons of *Joy*, they laugh and seem delighted; but madness and folly are in all their doings.

They are linked with mischief hand in hand, and their steps lead down to evil; dangers beset them round about, and the pit of destruction yawneth beneath their feet.

Look now on the other side; and behold in that vale overshadowed with trees, and hid from the sight of men, the habitation of *Sorrow*.

Her bosom heaveth with sighs; her mouth is filled with lamentation; she delighteth to dwell on the subject of human misery.

She looketh on the common acci-

dents of life, and weepeth: the weakness and wickedness of man is the theme of her lips.

All nature to her teemeth with evil; every object she seeth, is tinged with the gloom of her own mind; and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell; her breath is contagious: she will blast the fruits, and wither the flowers, that adorn, and sweeten, the garden of life.

In avoiding the house of Joy, let not thy feet betray thee to the borders of this dismal mansion; but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of *Contentment*.

With her dwelleth peace; with her dwell safety and tranquillity. She is chearful, but not gay; she is serious, but not grave: she vieweth the joys and the sorrows of life with steadiness and serenity.

From hence, as from an eminence,
shalt

shalt thou behold the folly and the misery of those, who either, led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth; or, infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life.

Thou shalt view them both with pity; and the error of their ways shall keep thy feet from straying.

S E C T I O N III.

A N G E R.

AS the whirlwind in its fury teareth up trees, and deformeth the face of nature, or as an earthquake in its convulsions overturneth cities; so the rage of an angry man throweth mischief around him; danger and destruction wait on his hand.

But consider, and forget not, thine

own weakness; so shalt thou pardon the failings of others.

Indulge not thyself in the passion of Anger; it is whetting a sword to wound thy own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall feel rest, thy mind shall not reproach thee.

Seest thou not, that the angry man loseth his understanding? whilst thou art yet in thy senses, let the madness of another be a lesson to thyself.

Do nothing in thy passion; why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it: avoid therefore all occasions of falling into wrath; or guard thyself against them, whenever they occur.

A fool is provoked with insolent speeches;

speeches; but a wise man laugheth them to scorn.

Harbour not revenge in thy breast; it will torment thy heart, and discolour its best inclinations.

Be always more ready to forgive, than to return an injury: he that watches for an opportunity of revenge, lieth in wait against himself, and draweth down mischief on his own head.

A mild answer to an angry man, like water cast upon the fire, abateth his heat; and from an enemy he shall become thy friend.

Consider how few things are worthy of anger; and thou wilt wonder, that any but fools should be wroth.

In folly or weakness it always beginneth; but remember, and be well assured, it seldom concludeth without repentance.

On the heels of Folly treadeth Shame; at the back of Anger standeth Remorse.

S E C.

S E C T I O N IV.

P I T Y.

AS blossoms and flowers are strew-
ed upon the earth by the hand of
Spring, as the kindness of Summer
produceth in perfection the bounties
of Harvest; so the smiles of Pity shed
blessings on the children of Misfor-
tune.

He who pitieth another, recommend-
eth himself; but he who is without
compassion, deserveth it not.

The butcher relenteth not at the
bleating of the lamb; neither is the heart
of the cruel moved with distress.

But the tears of the compassionate
are sweeter than dew-drops falling from
roses on the bosom of the earth.

Shut not thine ear therefore against
the cries of the poor; neither harden
thine heart against the calamities of
the innocent.

When

When the fatherless call upon thee,
when the widow's heart is sunk; and
she imploresth thy assistance with tears
of sorrow; O pity her affliction, and
extend thy hand to those who have
none to help them.

When thou seest the naked wander-
er of the street shivering with cold, and
destitute of habitation, let bounty op-
en thine heart; let the wings of chari-
ty shelter him from death, that thine
own soul may live.

Whilst the poor man groaneth on
the bed of sickness, whilst the unfor-
tunate languish in the horrors of a dun-
geon, or the hoary head of age lifts up
a feeble eye to thee for pity; O how
canst thou riot in superfluous enjoy-
ments, regardless of their wants, un-
feeling of their woes?



S E C T I O N IV.

D E S I R E and L O V E.

BEware, young man, beware the allurements of Wantonness ; and let not the harlot tempt thee to her delights.

The madness of desire shall defeat its own pursuits ; from the blindness of its rage thou shalt rush upon destruction.

Therefore give not up thy heart to her sweet enticements ; neither suffer thy soul to be enslaved by her enchanting delusions.

The fountain of health, which must supply the stream of pleasure, shall quickly be dried up ; and every spring of joy shall be exhausted.

In the prime of thy life old age shall overtake thee ; thy sun shall decline in the morning of thy days.

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman

woman is brighter than the stars of heaven; and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the lily, her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the turtle; simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of love; the purity of its flame shall ennoble thine heart, and soften it to receive the fairest impressions.





PART III.

W O M A N.

F

W O M A N,

GIVE ear, fair daughter of love,
 to the instructions of prudence;
 and let the precepts of truth sink deep
 in thine heart: so shall the charms of
 thy mind add lustre to thy form; and
 thy beauty, like the rose it resembleth,
 shall retain its sweetness, when its bloom
 is wither'd.

In the spring of thy youth, in the
 morning of thy days, when the eyes of
 men gaze on thee with delight; ah! hear
 with caution their alluring words; guard
 well thy heart, nor listen to their soft
 seducements.

Remember, thou art made man's rea-
 sonable companion, not the slave of his
 passion; the end of thy being is to as-
 sist him in the toils of life, to sooth
 him with thy tenderness, and recom-
 pense his care with soft endearments.

Who is she that winneth the heart
 of

of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind and modesty on her cheek.

Her hand seeketh employment; her foot delighteth not in gadding abroad.

She is clothed with neatness; she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music; the sweetness of honey floweth from her lips.

Decency is in all her words; in her answers are mildness and truth.

Submission and obedience are the lessons of her life; and peace and happiness are her reward.

Before her steps walketh prudence; and virtue attendeth at her right hand.

Her eye speaketh softness and love; but discretion with a sceptre sitteth on her brow.

The tongue of the licentious is dumb

in her presence; the awe of her virtue keepeth him silent.

When scandal is busy, and the fame of her neighbour is tossed from tongue to tongue, if charity and good nature open not her mouth, the finger of silence resteth on her lip.

Her breast is the mansion of goodness; and therefore she suspecteth no evil in others.

Happy were the man that should make her his wife; happy the child that shall call her mother.

She presideth in the house, and there is peace; she commandeth with judgment, and is obeyed.

She ariseth in the morning; she considers her affairs; and appointeth to every one their proper business.

The care of her family is her whole delight; to that alone she applieth her study: and elegance with frugality is seen in her mansions.

The prudence of her management is
an

an honour to her husband, and he hear-
eth her praise with silent delight.

She informeth the minds of her chil-
dren with wisdom; she fashioneth their
manners from the example of her own
goodness.

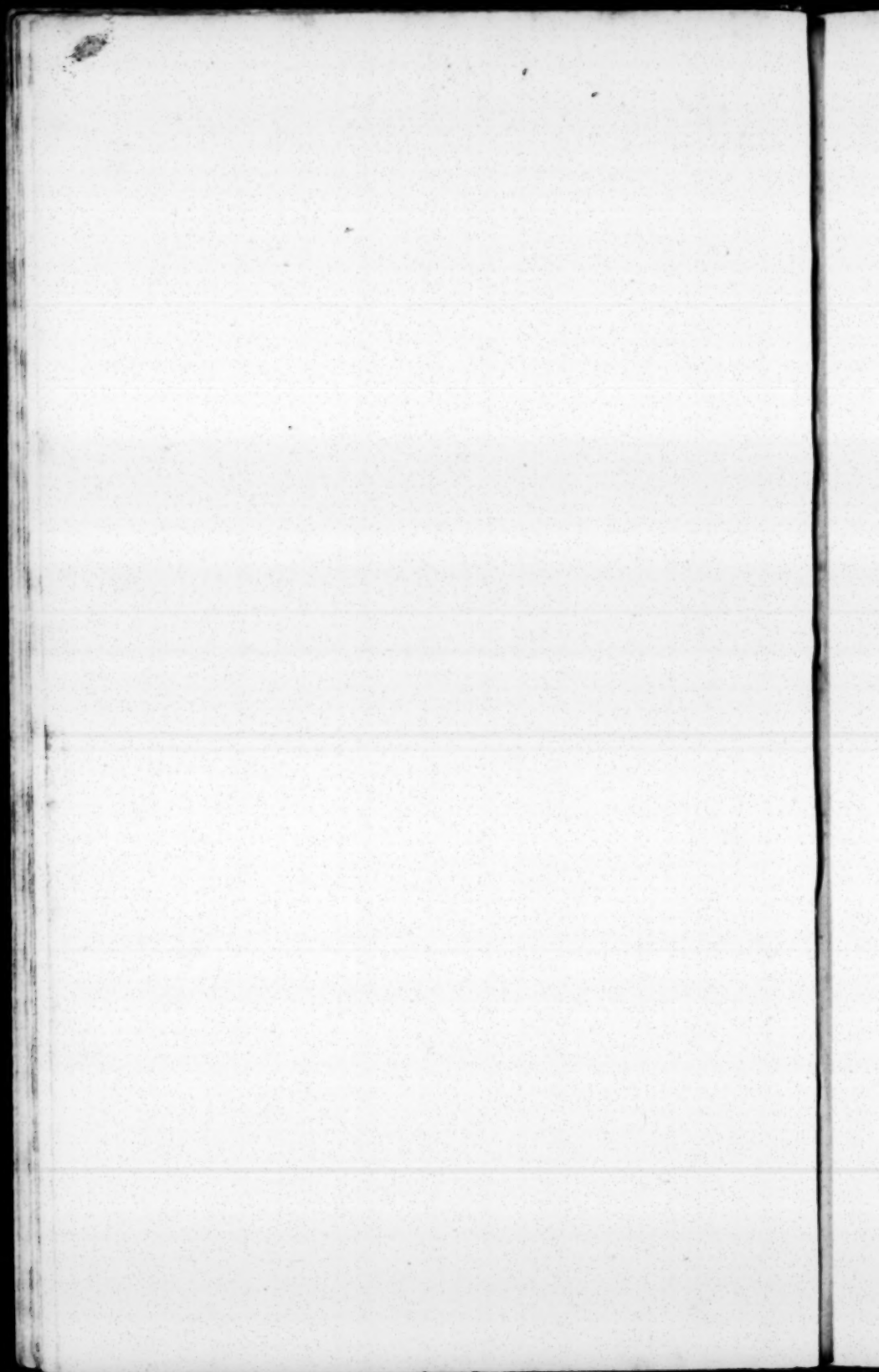
The word of her mouth is the law
of their youth; the motion of her eye
commandeth their obedience.

She speaketh, and her servants fly;
she pointeth, and the thing is done: for
the law of love is in their hearts; her
kindness addeth wings to their feet.

In prosperity she is not puffed up;
in adversity she healeth the wounds of
fortune with patience.

The troubles of her husband are al-
leviated by her counsels, and sweetened
by her endearments; he putteth his heart
in her bosom, and receiveth comfort.

Happy is the man that hath made her
his wife; happy the child that calleth
her mother.



PART IV.

CONSANGUINITY;

OR,

Natural Relations.

S E C T I O N I.

H U S B A N D.

TAKE unto thyself a wife, and obey the ordinances of God; take unto thyself a wife, and become a faithful member of society.

But examine with care, and fix not suddenly: on thy present choice depends the future happiness of thee and thy posterity.

If much of her time is destroyed in dress and adornments, if she is enamoured with her own beauty, and delighteth with her own praise, if she laugheth much, and talketh loud, if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men; though her beauty were as the sun in the firmament of heaven, turn thine eyes from her charms, turn thy feet from her paths, and suffer not
thy

thy soul to be ensnared by the allurements of thy imagination.

But when thou findest sensibility of heart joined with softness of manners, an accomplished mind, with a form agreeable to thy fancy, take her home to thy house; she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

O cherish her as a blessing sent thee from heaven; let the kindness of thy behaviour endear thee to her heart.

She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

Oppose not her inclination without cause; she is the partner of thy cares, make her also the companion of thy pleasures.

Reprove her faults with gentleness; exact not her obedience with rigour.

Trust thy secrets in her breast; her counsels are sincere: thou shalt not be deceived.

Be

Be faithful to her bed ; for she is the mother of thy children.

When pain and sickness assault her, let thy tenderness sooth her affliction : a look from thee of pity and love, shall alleviate her grief, or mitigate her pain ; and be of more avail than ten physicians.

Consider the delicacy of her sex, the tenderness of her frame ; and be not severe to her weakness, but remember thine own imperfections.

S E C T I O N II.

F A T H E R.

COnsider, thou who art a parent, the importance of thy trust ; the being thou hast produced, it is thy duty to support.

Upon thee also it dependeth, whether the child of thy bosom shall be a blessing or a curse to thyself ; a useful or a worthless member of the community.

Prepare

Prepare him with early instruction,
and season his mind with the maxims
of truth.

Watch the bent of his inclination ;
set him right in his youth ; and let no
evil habit gain strength with his years.

So shall he rise like a cedar on the
mountains ; his head shall be seen above
the trees of the forest.

A wicked son is a reproach to his
father ; but he that doth right is an ho-
nour to his grey hairs.

The soil is thine own, let it not want
cultivation ; the seed which thou sow-
est, that also shalt thou reap.

Teach him obedience, and he shall
bless thee ; teach him modesty, and he
shall not be ashamed.

Teach him gratitude, and he shall
receive benefits ; teach him charity, and
he shall gain love.

Teach him temperance, and he shall
have health ; teach him prudence, and
fortune shall attend him.

Teach him justice, and he shall be
honoured

honoured by the world ; teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall increase ; teach him benevolence, and his mind shall be exalted.

Teach him science, and his life shall be useful ; teach him religion, and his death shall be happy.

S E C T I O N III.

S O N.

FROM the creatures of God let man learn wisdom, and apply to himself the instruction they give.

Go to the desert, my son ; observe the young stork of the wilderness ; let him speak to thy heart. He beareth on his wings his aged sire ; he lodgeth him in safety, and supplieth him with food.

The piety of a child is sweeter than the incense of Persia offered to the sun ;
yea

yea more delicious than odours wafted
from a field of Arabian spices by the
western gales.

Be grateful then to thy father, for
he gave thee life; and to thy mother,
for she sustained thee.

Hear the words of his mouth, for
they are spoken for thy good; give ear
to his admonition, for it proceedeth
from love.

He hath watched for thy welfare,
he hath toiled for thy ease; do honour
therefore to his age, and let not his grey
hairs be treated with irreverence.

Think on thy helpless infancy, and
the frowardness of thy youth, and in-
dulge the infirmities of thy aged parents;
assist and support them in the decline of
life.

So shall their hoary heads go down
to the grave in peace; and thine own
children, in reverence of thy example,
shall repay thy piety with filial love.

S E C T I O N IV.

B R O T H E R S.

YE are the children of one father, provided for by his care ; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite thee with thy brothers ; that peace and happiness may dwell in thy father's house.

And, when ye separate in the world, remember the relation that bindeth you to love and unity : prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him ; if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other.

P A R T

PART V.
PROVIDENCE:
OR, THE
Accidental Differences of MEN:

G 2

S E C T I O N I.

W I S E and I G N O R A N T.

THE gifts of the understanding are the treasures of God; and he appointeth to every one his portion, in what measure seemeth good unto himself.

Hath he endowed thee with wisdom? hath he enlightened thy mind with the knowledge of truth? communicate it to the ignorant for their instruction; communicate it to the wise for their own improvement.

True wisdom is less presuming than folly: the wise man doubteth often, and changeth his mind; the fool is obstinate, and doubteth not; he knoweth all things, but his own ignorance.

The pride of emptiness is an abomination, and to talk much is the foolishness of folly; nevertheless it is the
part

part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their weakness.

Yet be not puffed up in thine own conceit, neither boast of superior understanding; the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfections, and is humbled; he laboureth in vain for his own approbation. But the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom: he bringeth them up, and sheweth them as pearls; and with the applause of his brethren delighteth he himself.

He boasteth of attainments in things of no worth; but where it is a shame to be ignorant, there he hath no understanding.

Even in the paths of wisdom he toileth after folly; and shame and dis-

appointment are the reward of his labour.

But the wise man cultivateth his mind with knowledge; the improvement of arts is his delight; and their utility to the public crowneth him with honour.

Nevertheless, the attainment of virtue he accounteth as the highest learning; and the science of happiness is the study of his life.

S E C T I O N II.

R I C H and P O O R.

THE man to whom God hath given riches, and a mind to employ them aright, is peculiarly favoured, and highly distinguished.

He looketh on his wealth with pleasure; because it affordeth him the means to do good.

He protecteth the poor, that are injured;

jured; he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion; he inquireth into their wants; he relieveth them with judgment, and without ostentation.

He assisteth and rewardeth merit; he encourageth ingenuity, and liberally promoteth every useful design.

He carrieth on great works; his country is enriched; and the labourer is employed; he formeth new schemes, and the arts receive improvement.

He considereth the superfluities of his table as belonging to the poor, and he defraudeth them not.

The benevolence of his mind is not checked by his fortune. He rejoiceth therefore in riches, and his joy is blameless.

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof.

That grindeth the face of the poor,
and

and considereth not the sweat of their brows.

He thriveth on oppression without feeling; the ruin of his brother disturbeth him not.

The tears of the orphan he drinketh as milk; the cries of the widow are music to his ear.

His heart is hardened with the love of wealth; no grief or distress can make impression upon it.

But the curse of iniquity pursueth him; he liveth in continual fear. The anxiety of his mind, and the rapacious desires of his own soul, take vengeance upon him, for the calamities he hath brought upon others.

O! what are the miseries of poverty, in comparison with the gnawings of this man's heart!

Let the poor man comfort himself, yea, rejoice; for he hath many reasons.

He sitteth down to his morsel in peace;

peace; his table is not crouded with flatterers and devourers.

He is not embarrassed with dependents, nor teased with the clamours of solicitation.

Debarred from the dainties of the rich, he escapeth also their diseases.

The bread that he eateth, is it not sweet to his taste? the water he drinketh, is it not pleasant to his thirst? yea far more delicious than the richest draughts of the luxurious.

His labour preserveth his health, and produceth him a repose, to which the downy bed of sloth is a stranger.

He limiteth his desires with humility; and the calm of contentment is sweeter to his soul than the acquirements of wealth and grandeur.

Let not the rich therefore presume on his riches, nor the poor despond in his poverty: for the providence of God dispenseth happiness to them both; and the distribution thereof is more equally made, than the fool can believe.

S. E. C.

S E C T I O N III.

MASTERS and SERVANTS.

REPINE not, O man, that thou serve another: it is the appointment of God, and hath many advantages; it removeth thee from the cares and solitudes of life.

The honour of a servant is his fidelity; his highest virtues are submission and obedience.

Be patient therefore under the reproofs of thy master; and, when he rebuketh thee, answer not again; the silence of thy resignation shall not be forgotten.

Be studious of his interests; be diligent in his affairs; and faithful to the trust which he repositeth in thee.

Thy time and thy labour belong unto him; defraud him not thereof, for he payeth thee for them.

And

And thou who art a master, be just to thy servant, if thou expectest fidelity; be reasonable in thy commands, if thou expectest obedience.

The spirit of a man is in him; severity and rigour, which create fear, cannot command his love.

Mix kindness with reproof, and reason with authority; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

He shall serve thee faithfully from gratitude; he shall obey thee chearfully from love; and fail not thou in return to give his diligence and fidelity their just reward.

S E C T I O N IV.

MAGISTRATES *and* SUBJECTS.

O Thou, the favourite of heaven,
whom the sons of men, thy equals,

quals, have raised to sovereign power, and set as a ruler over themselves; consider the ends and importance of their trust, far more than the dignity and height of thy station.

Thou art clothed in purple; thou art seated on a throne; the crown of majesty investeth thy temples; the sceptre of power is placed in thy hand: but not for thyself were these ensigns given; not meant for thy own, but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion resteth on the hearts of his subjects.

The mind of a great prince is exalted with the grandeur of his situation; he revolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom; he consulteth amongst them with freedom, and heareth the opinion of them all.

He

He looketh among his people with discernment; he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just; his ministers are wise; and the favourite of his bosom deceiveth him not.

He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself; he kindleth in their breasts emulation; and the glory of his kingdom is exalted by their labours.

The spirit of the merchant, who extendeth his commerce, the skill of the farmer, who enricheth his lands, the ingenuity of the artist, the improvements of the scholar, all these he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies; he buildeth strong ships; he openeth rivers for convenience; he formeth harbours

H

for

for safety; his people abound in riches; and the strength of his kingdom increaseth.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labour in security, and their happiness consists in their observance of the law.

He foundeth his judgments on the principles of mercy; but in the punishment of offenders he is strict and impartial.

His ears are open to the complaints of his subjects; he restraineth the hand of oppressors; and delivereth them from their tyranny.

His people therefore look up to him as a father, with reverence and love; they consider him as the guardian of all they enjoy.

Their affection unto him begetteth in his breast a love of the public; the security of their happiness is the object of his care.

No

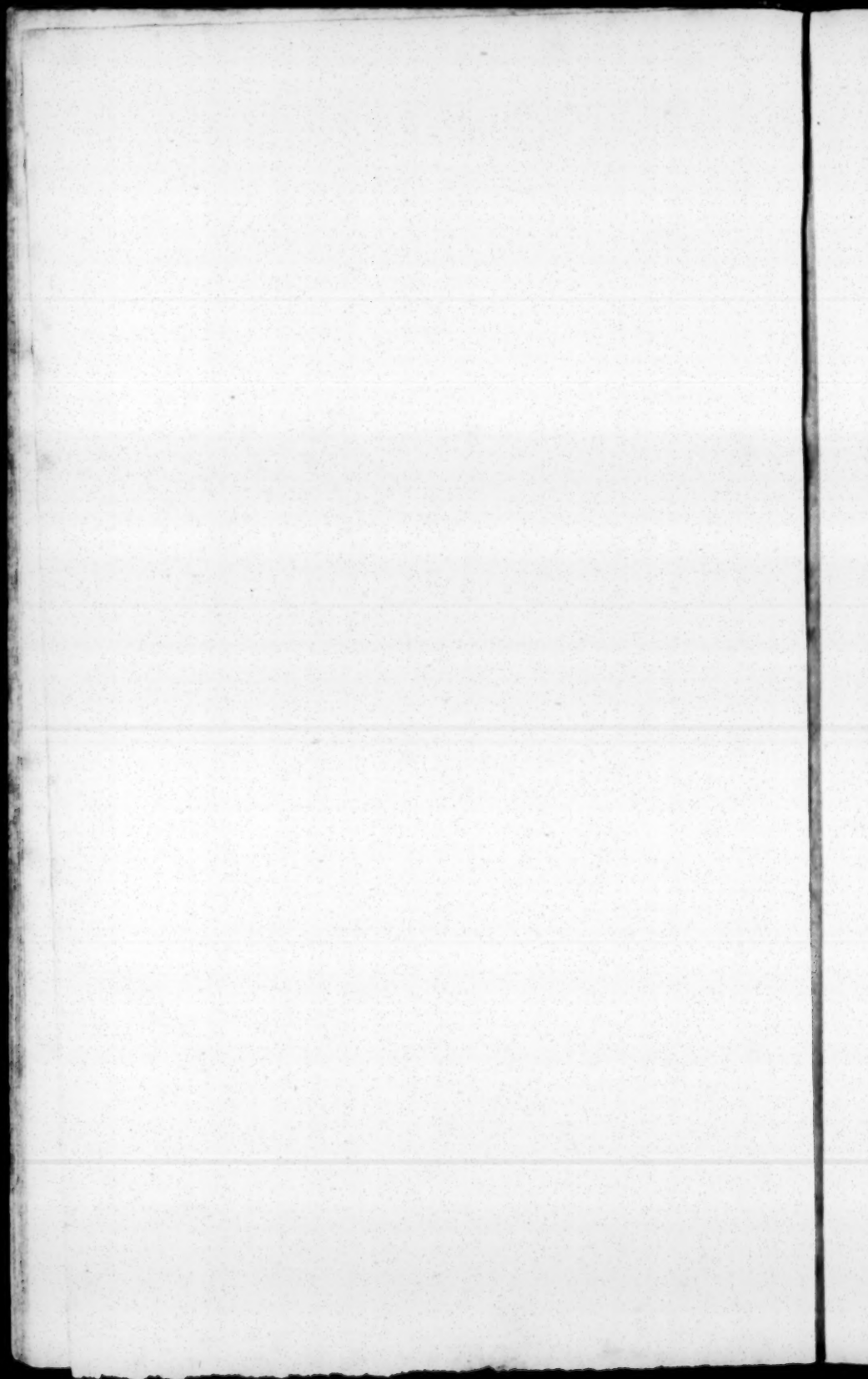
No murmurs against him arise in their hearts; the machinations of his enemies endanger not his state.

His subjects are faithful and firm in his cause; they stand in his defence as a wall of brass. The army of his enemy flieth before them as chaff before the wind.

Security and peace bless the dwellings of his people; and glory and strength encircle his throne for ever.

H 2

P A R T



P A R T VI.

T H E

SOCIAL DUTIES.

H 3

S E C T I O N I.

B E N E V O L E N C E.

WHEN thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O man! who honoured thee with reason, endowed thee with speech, and placed thee in society to receive and confer reciprocal helps and mutual obligations.

Thy food, thy cloathing, thy convenience of habitation, thy protection from the injuries, thy enjoyment of the comforts and the pleasures of life, thou owest to the assistance of others; and couldst not enjoy but in the bands of society.

It is thy duty therefore to be friendly to mankind, as it is thy interest that men should be friendly to thee.

As the rose breatheth sweetness
from

from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquillity of his own breast; and rejoiceth in the happiness and prosperity of his neighbour.

He openeth not his ear unto slander; the faults and the failings of men give pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof: in removing the oppression of another he relieveth himself.

From the largeness of his mind he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart he endeavoureth to promote it.



S E C T I O N II.

J U S T I C E.

THE peace of society dependeth on justice; the happiness of individuals on the certain enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright.

Cast not an evil eye on the goods of thy neighbour; let whatever is his property, be sacred from thy touch.

Let not temptation allure, nor any provocation excite thee to lift up thy hand to the hazard of his life.

Defame him not in his character; bear no false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O tempt not to sin.

'Twill be a grief to his heart, which
thou

thou canst not relieve; an injury to his life, which no reparation can atone.

In thy dealings with men be impartial and just; and do unto them, as thou wouldst they shouldst do unto thee.

Be faithful to thy trust; and deceive not the man who relieth upon thee: be assured, 'tis less in the sight of God to steal, than to betray.

Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain, hear the whisperings of Conscience; and be satisfied with moderation: nor from the ignorance of the buyer make advantage to thyself.

Pay the debts which thou owest; for he who gave thee credit, relied upon thy honour; and to withhold from him his due, is both mean and unjust.

Finally, O son of society, examine thy heart; call remembrance to thy aid:

aid: and, if in any of the things thou findest thou hast transgressed, take sorrow and shame to thyself; and make speedy reparation to the utmost of thy power.

S E C T I O N III.

C H A R I T Y.

HAPPY is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodnets, and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbour; he believeth not the tales of envy and malevolence; neither repeateth he their slanders.

He

He forgiveth the injuries of men ; he wipeth them from his remembrance ; revenge and malice have no place in his heart.

For evil he returneth not evil ; he hateth not even his enemies ; but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion ; he endeavoureth to alleviate the weight of their misfortunes ; and the pleasure of success rewardeth his labour.

He calmeth the fury, he healeth the quarrels, of angry men ; and preventeth the mischiefs of strife and animosity.

He promoteth in his neighbourhood peace and good will ; and his name is repeated with praise and benedictions.



S E C T I O N IV.

G R A T I T U D E.

AS the branches of a tree return their sap to the root, from whence it arose; as a river poureth his streams to the sea, whence his spring was supplied; so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with chearfulness; he looketh on his benefactor with love and esteem.

And, if to return it be not in his power, he nourisheth the memory of it in his breast with kindness; he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth, fruits, herbage, and flowers: the heart of the ungrateful is like a desert of sand, which swalloweth
with

with greediness the showers that fall,
but burieth them in its bosom, and pro-
duceth nothing.

Envy not thy benefactor; neither
strive to conceal the benefit he hath
conferred: for, though to oblige is bet-
ter than to be obliged, though the act
of generosity commandeth admiration;
yet the humility of gratitude toucheth
the heart, and is amiable in the sight
both of God and man.

But receive not a favour from the
hand of the proud; to the selfish and
avaritious have no obligation: the vani-
ty of pride shall expose thee to shame;
the greediness of avarice shall never be
satisfied.

S E C T I O N V.

S I N C E R I T Y.

O Thou that art enamoured with
the beauties of truth, and hast
I fixed

fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not: the constancy of thy virtue shall crown thee with honour.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blusheth at falsehood, and is confounded; but in speaking the truth he hath a steady eye.

He supporteth as a man the dignity of his character; to the arts of hypocrisy he scorneth to stoop

He is consistent with himself; he is never embarrassed; he hath courage in truth, but to lie he is afraid.

He is far above the meanness of dissimulation; the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips: he studieth what is right, and speaketh with discretion.

He adviseth in friendship; he reproveth with freedom; and whatsoever

ever he promifeth, ſhall ſurely be performed.

But the heart of the hypocrite is hid in his breaſt. He masketh his words in the ſemblance of truth, while the buſineſs of his life is only to deceive.

He laugheth in ſorrow; he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is ſafe: but he blundereth into light, and is expoſed to full view with his dirt on his head.

He paſſeth his days in perpetual conſtraint: his tongue and his heart are for ever at variance.

He laboureth for the character of a righteous man; and huggeth himſelf in the thoughts of his cunning

O fool, fool! the pains which thou takeſt to hide what thou art, are more than would make thee what thou wouldſt ſeem: the children of wiſdom

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shall mock at thy cunning; and when
thy disguise is stripped off, the finger of
derision shall point thee to scorn.



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P A R T VII.

R E L I G I O N.

R E L I G I O N.

THERE is but one God, the author, the creator, the governor of the world, almighty, eternal and incomprehensible.

The sun is not God, tho' his noblest image. He enlighteneth the world with his brightness; his warmth giveth life to products of the earth: admire him as the creature, the instrument of God; but worship him not.

To the One, who is supreme, most wise, and beneficent, and to him alone, belong worship, adoration, thanksgiving, and praise.

Who hath stretched forth the heavens with his hand; who hath described with his finger the courses of the stars.

Who setteth bounds to the ocean, which it cannot pass; and saith unto the stormy wind, Be still.

Who

Who shaketh the earth, and the nations tremble; who darteth his lightnings, and the wicked are dismayed.

Who called forth worlds by the word of his mouth; who smiteth with his arm, and they sink into nothing.

“ O reverence the majesty of the Omnipotent! and tempt not his anger, lest thou be destroyed.”

The providence of God is over all his works; he ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world; he hath wonderfully varied them in all beings: and each, by his nature, conformeth to his will.

In the depth of his mind he revolveth all knowledge; the secrets of futurity lies open before him.

The thoughts of thy heart are naked to his view; he knoweth thy determinations before they are made.

With respect to his prescience there
is

is nothing contingent; with respect to his providence there is nothing accidental.

Wonderful he is in all his ways; his counsels are inscrutable; the manner of his knowledge transcendeth thy conception.

“ Pay, therefore, to his wisdom all
 “ honour and veneration; and bow
 “ down thyself in humble and submis-
 “ sive obedience to his supreme direc-
 “ tion.”

The lord is gracious and beneficent; he hath created the world in mercy and love.

His goodness is conspicuous in all his works; he is the fountain of excellence, the centre of perfection.

The creatures of his hand declare his goodness, and all their enjoyments speak his praise: he clotheth them with beauty, he supporteth them with food; he preserveth them with pleasure from generation to generation.

If

If we lift up our eyes to the heavens, his glory shineth forth; if we cast them down upon the earth, it is full of his goodness; the hills and the vallies rejoice and sing; fields, rivers, and woods resound his praise.

But thee, O man, he hath distinguished with peculiar favour, and exalted thy station above all creatures.

He hath endowed thee with reason to maintain thy dominion; he hath fitted thee with language, to improve by society; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained as the rule of thy life, so kindly hath he suited thy duty to thy nature, that obedience to his precepts is happiness to thyself.

“ O praise his goodness with songs of
 “ thanksgiving, and meditate in silence
 “ on the wonders of his love: let thy
 “ heart

" heart overflow with gratitude and ac-
 " knowledgment; let the language of
 " lips speak praise and adoration; let
 " the actions of thy life show thy love
 " to his laws."

The Lord is just and righteous;
and will judge the earth with equity
and truth.

Hath he established his laws in good-
ness and mercy, and shall he not punish
the transgressors thereof?

O think not, bold man! because the
punishment is delayed, that the arm of
the Lord is weakened; neither flatter
thyself with hopes, that he winketh at
thy doings.

His eye pierceth the secrets of every
heart, and he remembereth them for-
ever: he respecteth not the persons, nor
the stations of men.

The high and the low, the rich and
the poor, the wise and the ignorant,
when the soul hath shaken off the
cumbrous shackles of this mortal life,
shall equally receive from the sentence
of

of God a just and everlasting retribution according to their works.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgments.

“ O fear the Lord, therefore, all
 “ the days of thy life; and walk in
 “ the paths which he hath opened before thee. Let Prudence admonish
 “ thee; let Temperance restrain; let
 “ Justice guide thy hand, Benevolence
 “ warm thy heart, and Gratitude to
 “ heaven inspire thee with devotion.
 “ These shall give thee happiness in thy
 “ present state, and bring thee to the
 “ mansions of eternal felicity in the
 “ paradise of God.”

This is the true OECONOMY of HUMAN LIFE.

F I N I S.



